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AMONG THE PAPERS.

INTERNATIONAL UNITY.

I send this article from Paris, where I have been holding daily conversations with colleagues in the Peace movement. I was, of course, specially desirous of learning their view of the recent *fêtes* in honor of Russia. They are unanimous in considering that extraordinary demonstration as a new guarantee for the maintenance of peace, because it was a warning to Germany. In other words, these manifestations of passionate friendship for Russia were useful as a proof that if France were attacked she would have a powerful ally. There is ever this persistent conviction in France—in spite of the persistent denial by Germany—that the former is in danger of invasion from the latter. Now, however, the danger no longer exists. “The Franco-Russian *fêtes* mean Peace” is the universal declaration here, and the remarkable absence of all threats in the innumerable speeches made during the great week of rejoicing is pointed to with pride and satisfaction as showing the self-restraint and pacific sentiments of the French people. On the other hand, if a conflict arose between Russia and Germany, France would consider it a point of honor instantly to take up arms on behalf of her new ally, although there is as yet no written or definite engagement between them. It is, however, very doubtful, as thoughtful Frenchmen admit, whether the Czar would feel equally bound to send troops in aid of France in the event of an outbreak of hostilities between the latter and Germany. He might be the more inclined to do so if she were the party attacked. It is, however, felt by everyone that the Czar’s predominant and very strong purpose is to do all he can to prevent war in Europe.

A brilliant article has just appeared in the *Figaro* on the position of France in relation to the question of war and peace, from the pen of M. Jules Simon. Few men are distinguished by greater judgment, impartiality and by more elevated ideals than this statesman, philosopher, economist, philanthropist and man of letters. He deplores in striking language the ruinous rivalry of armaments, for the maintenance of which the “flower of our population is taken for military service; millions of money are thrown into the open maw of an armed peace; workshops are stripped of hands, and the liberal professions badly recruited.” For these tremendous evils, however, France, he says, is not responsible. She has but followed the example of Germany and Italy. The responsibility for this state of affairs lies with those two enemies of France—Bismarck and Crispi. On the other hand, M. Simon declares, France cannot, in honor, yield to the demand of Germany that she should “recognize an accomplished fact, and assent to the separation of Alsace-Lorraine.” “We cannot recognize that conquest against the will of our brethren, who stretch out their hands to their former Fatherland.” And so this *impasse* continues as unsettled as ever, and so long as it is unsettled Europe will remain armed, insecure and suffering. When will the neutral Powers call a European Conference for the settlement of this dreadful controversy, and endeavor to relieve the peoples from this grievous burden too heavy to be borne? The neutralization and independence of the two provinces is the only solution which seems possible, if neither Power can or will recede.

M. Jules Simon, however, proposes a palliative, viz., the adoption of a truce until the end of the century, which, in the interest of the European world, should, he says, be signed at once. “Three hours’ conversation and a sheet of parchment would do it.” During the six years which intervene we shall thus be relieved from this incessant apprehension of war, while this “Truce of God” will give men time for arriving at some method of pacification. May it be so! In the year 1900, representatives of all countries will meet in Paris to take part in one of those great international *fêtes* (or “expositions”), in the organization of which Frenchmen have a special genius. One of its features will consist in the representation of the triumphs of industry, art and science accomplished during the century. It will at the same time be a striking demonstration of the extent to which nations are increasingly dependent on each other, and of the mutual services which they can render. What an object lesson this historical exhibition will afford of the indispensable need of human unity and co-operation! How fit an opportunity it will afford for a new “Declaration of the Rights of Man” to be delivered from the cruel and stupid tyranny of war, the greatest obstacle of material welfare and the absolute contradiction of right! The year 1900 should mark the beginning of a new era in the affairs of men, the inauguration of a new power on the earth—that of justice and law in all the relations of human existence, whether between individuals or nations.

HODGSON PRATT,

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The Universal Peace Union, 123 Fourth St., Philadelphia, Pa., Alfred H. Love, President.

The Christian Arbitration and Peace Society, 310 Chestnut St., Philadelphia, Pa., Rev. Henry S. Clubb, Secretary.

National Association for the Promotion of Arbitration, Washington, D. C., Belva A. Lockwood, President.

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